

by the heated iron, while the man who knows himself innocent, is not. In the same manner, the man who knows his Self to be the true Self, on approaching after death the true Self, is not repelled and sent back into a new existence, while he who does not know, is sent back into a new round of births and deaths. The man who tells a falsehood about himself loses his true Self and is burnt; the man who has a false conception about his Self, loses likewise his true Self, and not knowing the True Self, even though approaching it in death, he has to suffer till he acquires some day the true knowledge.

*tt* (1) My child, they bring a man hither whom they have taken by the hand, and they say : "He has taken some thing, he has committed a theft"; (when he denies), they say, *tc* Heat the hatchet for him." If he committed the theft» then he makes himself to be what he is not. Then the false-minded having covered his true Self by a falselhood, grasps the heated hatchet—he is burnt, and he is killed.

*tf* (2) But if he did not commit the theft, then he makes himself to be what he is. Then the true-minded having covered his true Self by truth, grasps the heated hatchet,—

he is not burnt, and he is delivered. As  
that (truthful)  
man is not burnt, thus has all that exists  
its Self in that. It  
**is** the True. It is the Self, and Thou,  
OSwetaketu, art it."  
He understood what he said. Yea, he  
understood it.

### **Seventh Chapter.**

This chapter is made up of twenty-six  
sections, gives the  
teachings of sage Sanatkumara to Narada,  
an enquirer, who  
asked for instruction on the self. The latter  
is well versed  
in the Vedas ancta number of sciences. Yet  
it looks strange  
that he should seek for instruction on the  
self. Why a man  
who knows the Veda should not know the  
Self, while in other  
places it is said that the Veda teaches the  
Self is well illus-  
trated by Sankara's commentary. If a royal  
procession  
approaches, he says, then, though we do  
not see the king,